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The SPIRIT that works

Abomination

AND ITS

Abominable Work

DISCOVERED;

And a faithful Testimony born against it.

As a VWarning to all who profess to vwalk in the
Light of the Lord, that they keep close in Spirit to the
Lord, and lissen not to that adulterated Spirit, which labours to
draw from the way of Truth, lest they be destroyed by it.

Ellwood (man) and Clapham (margery) &c.

Ezek. 13. 7. *Have ye not seen a vain Vision? And have ye not spoken a
lying Divination, whereas ye say, The Lord saith it, albeit I have
not spoken?*

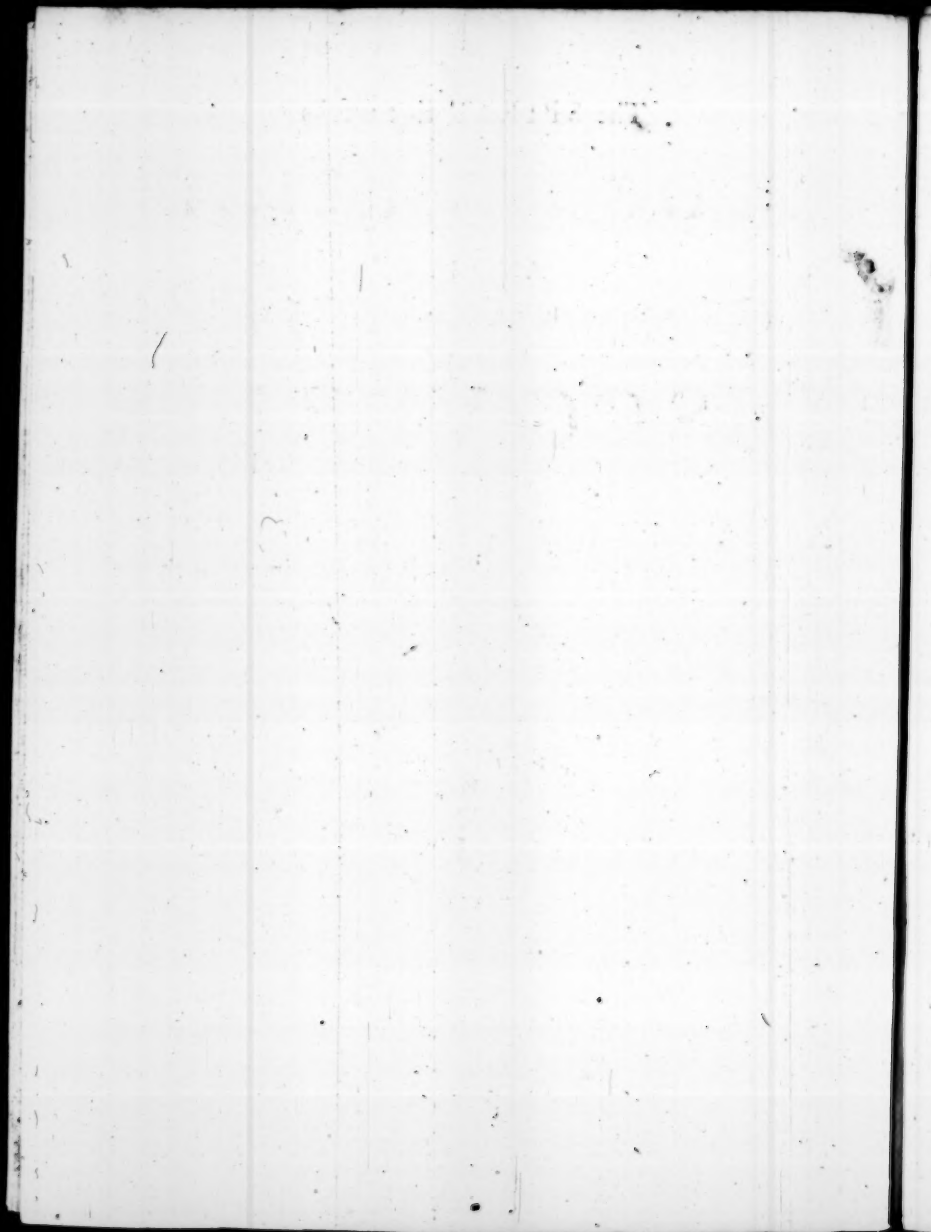
Zach. 10. 2. *The Diviners have seen a Lye, and have told false Dreams.*

Jer. 14. 14. *The Prophets prophesie Lyes in my Name: I sent them not,
neither have I commanded them, neither spake unto them: They
Prophecy unto you a false Vision, and Divination, and a thing of nought,
and the deceit of their Hearts.*

2 Thes. 2. 11. *For this cause God shall send them strong Delusion, that
they should believe a Lye.*

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The Spirit that works Abomination and its Abominable Work Discovered.

Dear Friends;

WHOM the Lord hath gathered to be a peculiar People to himself, and hath hitherto preserved you by the encompassing Arm of his Power, so that no Assault nor Device of the Enemy hath prevailed against you, to draw you away from the Rock of your Salvation; Unto you more especially is the Salutation of our dear and tender Love, in our measure of the Manifestation of the heavenly Life, in which the fellowship of the Saints is felt and witnessed, which was the Rock & Defence of Gods People in Ages and Generations past, and is the same (felt and witnessed to be so) to all the faithful followers of the Lamb at this day also, blessed and magnified be the Name of the Lord therefore. And truly, *Friends*, great need hath all Gods People at this day to know, and to retire to, and abide in the *Rock* of their Strength, *Christ Jesus*; for many (as ye well know) are the Exercises and Tryals of the Righteous, and many are the Temptations, Assaults, Besettings and Alurements of the Adversary, to betray the simple, and draw them from the right Way of the Lord, and to destroy the innocent Life. And not only hath he wrought against the Truth and People of the Lord by *Instruments from without*, who, as open and profest Enemies, have cast forth their Floods of Reproach, Lyes, Slander and Falshood against the Way of the Lord, and those that walk therein; but also hath stirred up some *from amongst our selves*, who pretending to be *Friends*, but not being really and groundedly so, have thereby taken the greater advantage to do the Enemy's Work: And of these, some have broken out into open Opposition, casting forth publickly, in Word and Writing, their Floods, also of *Reproach, Lyes, Slanders and Falshood*, against the Way of Truth and People of the Lord, while others, whom we have felt to be in the same *Spirit of Enmity*, have more subtilly and craftily cover'd themselves, that they might have opportunity in our Meetings, by fair Speeches to beguile the Simple, and by secretly scattering their *evil Surmizes and false Suspicions*, to beget jealousies in the Minds of the weak, and cause *Divisions* among *Friends*.

But of those that have publickly appear'd in Print against *Friends*, that

which we feel our Spirits at this time engaged by the Lord to bear Testimony against, is a Sheet of Paper lately printed, with the Name of *Susanna Aldridge* unto it; the Title whereof is, *Abominations in Jerusalem Discovered, &c.* And before we take notice of the Particulars in that Paper, we shall give some account of her, viz. when she first began to speak in Meetings; and the substance of her Testimony then was an Acknowledgment, *That although she had walked many years among Friends (having been brought up by her Relations in the Profession of Truth from a Child) and had gone to Meetings, and carried her self in outward appearance as a Friend, yet in all that time she had not been faithful to the Power of the Lord, nor witnessed the Work of Truth in her own heart:* And with this Testimony she went up and down for some time, through many of the Meetings of this County (and else-where, as we have heard) declaring, *How the Lord had now appeared unto her, and awakened her, and raised her, as one from the dead, Exhorting others, To be more watchful and diligent in the Work of the Lord,* though several then had a godly Jealousie concerning her. After this, in the time of her Lying in, being weak, and disordered in her Head (a Distemper which divers of her Relations have been subject to, and her own Mother dyed in, soon after the time of her Birth, as we have been credibly informed) her Mind was filled with strong Imaginations; and after she was up, she came forth again with a pretence of Visions and Revelations, where-with *Friends* were greatly dissatisfied, and burthened. And in that time she declared to this effect (which divers *Friends* remember) *That she had been unfaithful again, and had preached of the Power of God to others, and exhorted others to keep to it, yet she her self was not Then in it, nor did she feel the Power in her self, when she spake of it unto others.* Then she went to the *Mens Meeting* in these parts, where (at that time) was great Opposition and Disturbance, made by some wrong spirited Persons, and she gave Testimony against them, & faithful *Friends* too; but the faithful *Friends* had no unity with her, nor with her Testimony, but denied it. About this time it was that she went to *London* and *Bristol*, but neither had the faithful *Friends* here unity with her going, nor was her Testimony received in many places; for in her Paper she confesseth, at *Bristol* her Testimony was rejected, and her hands weakned. After her return from her Journeys, she was some-what more quiet and still for a while, and came amongst us to our *Womens Meetings*, with great seeming satisfaction of Mind; and both in Word and Practice declared her owning of our Meetings, and the Service thereof, and readily undertook (as occasion offered) to act with us therein, and as readily joyned with the *Women Friends* in their Testimony on behalf of the Meeting, against those troublesome Spirits that then opposed it, and with whom

she is now closely linked; and frequently in our *Womens Meeting* hath she born Testimony, *That the Power and Presence of the Lord was with us; and exhorted us, To continue, and go on in our Service therein, notwithstanding what others said against us,* or words to that effect: Though now she tells us, *She was cheated into it:* But we ask, By whom she was cheated? For we never heard she was perswaded by any, so much as to come to our Meeting; but if she had been, yet who cheated her into Preaching up the Service of the Meeting, and bearing Testimony, *That the Power of the Lord was with us therein?* Surely, if she was then so liable to be cheated, her Testimony now is the less to be credited. Yet tho' she thus carried her self amongst us, many Friends had not then a clear satisfaction in her; and of late times, her Spirit and Testimony in our publick Meetings hath been very burdensome to many, yet they patiently bore the Burthen, till at length she further manifested her self. For on the first day of the Moneth, &c. (having been four dayes together at *Wiscomb*, as we have understood) she came from thence to our Meeting at *Jordans* (C. H's Wife, and some others, accompanying her) and in the Meeting brake forth in so great a disorder of Spirit, and disturbance of Mind (with so strange a Voice and Gesture) that many, who before had better hopes of her, went away grieved, fearing lest she should be distracted; and before the Meeting was ended, she shook off the Dust of her Feet against Friends. The matter which she then delivered, was for the most part the same with what is in her *Printed Paper*, save that some Passages, which she delivered by word of Mouth, are left out, which 'tis like her Advisers might not think safe to be put in. One was, *That the Lord said to her, While thou wast faithful to me, I suffered none to oppose thee:* Whereas it is well known, that in the time of her highest Pretences to extraordinary *Visions, Revelations and Motions*, she was opposed by several Friends. * See her own *Printed Paper*. * So that this Passage, and some others that might be mentioned, seem to be purposely left out, lest it should marr her present Work; for it must needs be, that either she was unfaithful while she was opposed, or that what she has delivered as the Word of the Lord, is not true.

Now *Friends*, as to the Paper it self, we hope there needs not much to be said, for the *Darkness and Foulness*, the *Envy and Bitterness* that appears in it, do manifest what Spirit it proceeded from; yet because some who are weak, are too apt to be captivated, and led away with great swelling words and high Pretences, we are willing to take notice of some Passages therein. And *first*, we desire it may be considered, whether the great Disturbance and Trouble that was in her, did not enter through the affectionate part, which had too highly set up and exalted Man in her Mind;

Mind; for she makes her Sorrow to arise from a sense she had, *That C. H. was greatly abused, &c.* and though she mentions *the grieving of Friends, and stumbling the weak*, yet her concern for *C. H.* hath the first or chief place. And how much she admires and extolls *C. H.* may appear by her crying him up in her Paper, for a true Prophet of the Lord, who was mightily filled with the Word of Wisdom, &c. Our concern at present, is not to write much of *C. H.* nor do we think it much needful, he being of late years pretty well known to Friends in most parts: We know of no abuse was offered him; but if he be so mightily filled with Wisdom, let him shew out of a good Conversation his Works with Meekness of Wisdom, as the Apostle exhorts, *James 3. 13.* Yet we cannot but hereupon warn all to take heed of being tickled with the wisdom of Words, and of feeding thereupon, lest by the enticing Words of man's Wisdom, they come to be betray'd, and brought to a loss, as too many have been, that they cannot distinguish between that Wisdom, which descendeth not from above, but is earthly, sensual and Devilish, *James 3. 15.* and that which is from above, which is first pure, then peaceable, gentle, and easie to be entreated, full of Mercy and good Ermits, without Partiality, and without Hypocrisie, *vers. 17.* and which teacheth to order the Conversation aright.

And whereas her Paper saith, *C. H. was filled with the Word of Wisdom, to the great Comfort of all that truly feared God, and desired the Bread of everlasting Life, &c.* We say, it is a very harsh and uncharitable Censure, so to judge, that none truly feared God, but such as were comforted in the Words of *C. H.*'s Wisdom, or none desired the Bread of everlasting Life but such. We do declare (and many faithful Friends of our Meeting have done the like for themselves) that we were not comforted, but on the contrary, were burthened by the Word of *C. H.*'s Wisdom that day; and yet we hope, we may modestly say, *We truly fear God*, and are sure, *We desire the Bread of Everlasting Life*, though we cannot take the Husks of Mans Wildom for it.

Again, her Paper says, *She went home, and resolved never to take comfort in this World, till she could perceive comfort conveyed to Sion's Mourners.* Now all dear Friends, retire inward, and weigh in the Ballance of the Sanctuary, what manner of Resolution this was; *She resolved never to take comfort in this World, till, &c.* Was not this a forward, hasty rash Resolution, run in into a discontented Mind, and taken up in her own Will, let Gods faithful Witness in every upright heart, judge? What warrant have any to make such Resolutions? If we are not our own, but the Lords, how can we take upon us to dispose of our selves? If we may not, even in small matters, say we will do this or that, or go to this or the other place, without adding, *If the Lord will*, *Jam. 4. 15.* how dare she take up such a positive Resolution?

Resolution? *O Friends!* let none tempt the Lord, but let all fear & dread before the living God, and dwell in the Gift of his Grace, and rely on the sufficiency thereof, and be content with what the Lord is pleased to manifest, and wait upon him in faithfulness and patience, in the way of his Manifestations, and not run into such unwarranted and unsafe Resolutions, lest they be given up to Delusions.—What her Paper saith, *Of great deadness and dryness being over the Assemblies of Gods People;* As it is a general charge, we deny it. There might be some, in many or most Assemblies, over whom deadness and dryness might be, as she, at her first coming forth to preach, confessed it had been with her; but she should not have judged all others by her self. There are many living Witnesses in our Meetings, that the quickening Presence of the Lord, and the refreshing Springs of Life have from time to time been felt and enjoy'd in the Assemblies of Gods People; and we bear Testimony for the Lord, *That the Seed of Jacob hath sought his face, and not in vain.*—We willingly pass over that part of her Paper which speaks so highly of her own *Attainments and Services;* having no desire to discover her weakness, further than we are necessitated for the clearing of Truth.—As for what her Paper saith concerning an *old Prophet;* and *too many Prophets, Preachers and People going to ask counsel of him, &c.* And his *setting up Images,* and *sending forth Prophets in his Viperous Spirit, &c.* And of *Idolaters, Idol-Prophets, propagating Idols, Idolatrous Orders,* and more of the like kind; the Language discovers whence it came, and where it was hatched and brought forth; and 'tis well if her *Prophets,* whom she hath so often of late gone to (one of whom she extolls so high for a *true Prophet of the Lord, mightily filled with the Word of Wisdom*) have not helped to fill her with these dark Imaginations, and deep Delusions, and Words of Bitterness and Envy.—She saith, *The Lord hath said unto her, Lift up thy Voice like a Trumpet, thunder from my holy Mountain, &c.* But her thundering is from an unholy Mountain, and her Trumpet gives an uncertain sound; for she hath not in her Paper declared, who the *old Prophet* she speaks of is, nor who the *many Prophets, Preachers and People* are, that have gone to him to ask counsel, not taking heed to Gods Word in themselves; nor what the *Images* are, that the *old Prophet* hath set up; nor what they are *Images of;* nor who those *Prophets* are, that he hath sent forth in his *viperous Spirit;* nor who the *Idolaters* are; nor what their *Idolatry* is; nor what the *Idols* are; nor who the *Idol-Prophets* are; nor what the *Idolatrous Orders* are: So that here is nothing but Darkness, Confusion, with many bitter reviling Words and ungodly Speeches, as *Viperous Spirit, Railing, Scandalizing, & filling the Ears of the People with Lyes.*—*Idolatrous Design.* The *old Prophet's* deceitful Work.—The *envious Mind* hath swelled with Poison, and hath vented it self to corrupt and poison the Minds of the People with Envy,

and Lyon, &c. And yet, so strong is the Delusion, under which the Enemy holds her, that she fathers all this upon the Lord, and pretends to have received it *immediately from his Mouth*. But the witness of God, in the Hearts of his People, bears Testimony against it. The Lord is arisen in Power and great Glory in the midst of his chosen Ones; and his Presence is seen in an especial manner, in those Assemblies of his People, which these dark Spirits are most offended at. The Dew of Heaven is on the Fleeces of the faithful, as a Testimony from God of his Acceptance of them: Therefore all *dear Friends*, gird up the Loyns of your Minds, feel the encouraging Power of the Lord, and be ye encouraged thereby to go on, without fear or doubting, in the Work of the Lord, notwithstanding whatever opposition hath or may arise. For assuredly, *No Incantment shall prevail against Jacob, nor Divination against Israel*. The Lord hath blessed his People, and none of the *Diviners* can reverse it; only let us dwell low before the Lord, and keep close in Spirit unto him, and be faithful to his holy Requirings in all things, & the Lord will plead the cause of his People, in which his great Name is concerned. And all you who frequent the Assemblies of the Lords People, and profess to be convinced of the holy Truth, but are not throughly grounded and established therein, be sober and still; take heed of intermeddling with what you do not understand, for that will hurt you; but retire ye inward, to the measure of the gift of the Grace you have received, that in it you may find a stay to your Minds, and not be tossed to and fro. And take heed of joyning with this deceitful Spirit, for the Hand of the Lord is against it; And although for a while he may suffer his People to be exercised by it, for a tryal of their *faithfulness and love* to him, yet hath he given us Faith to believe, *That in his appointed time, he will bind and chain down this unruly Spirit, that works Abomination, and utterly destroy its abominable Work, by which (if it could) it would make desolate the Heritage of God; And Jerusalem shall be seen a quiet Habitation*. And as for those whom the Enemy hath drawn into this mischievous Work of *Reviling and Railing* against the People of the Lord, and opposing them in the Services he requires of them, we can uprightly say, Our Souls have mourned for them before the Lord, and the desire of our Hearts at this time, is, that all that have not sinned out their Day, may know Repentance before it be too late. So *dear Friends*, having in faithfulness given forth this fore-going Testimony, we recommend it to the Witness of God in you all, desiring it may be used in the Wisdom of God, where occasion is, for the Service of Truth, for which it is given forth, *By your Friends in the precious Truth,*

Written in the first Moneth, 1685.

Mary Ellwood,
Margery Cliphams.

T H E E N D.

